A WARNING TO SOULS To beware of QUAKERS AND Quakeriſm:

By occaſion of a late Diſpute at *Arley* in *Cheſhire*, between *John Cheyney* a Chriſtian Miniſter, and *Roger Haydock* a Sect-maſter and Speaker to the Quakers; on *Tueſday Jan.* 23. 1676/7.

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2 TIM. IV. 3.

The time will come when they will not endure ſound Doctrine, but after their own luſts ſhall they heap to themſelves Teachers, having itching ears: and they ſhall turn away their ears from the truth, and ſhall be turned unto fables.

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A WARNING TO SOULS, To beware of QUAKERS, &c.

FOR ſundry Reaſons, I am purpoſed God willing to make a brief Relation of my Diſpute with the Quakers at *Arley* in *Cheſhire*, *Jan.* 23. 1676; with ſome other things relating to Quakeriſm, for the uſe of Chriſts Church and People.

To meddle with theſe People was quite beſides all my thoughts and intentions, but by occaſion of a godly acquaintance ſending to me for my Prayers and help for her Brother who was inclining to Quakeriſm. To prevent which, I wrote in much haſte part of a ſheet of Paper privately, not ſubſcribing my name, little thinking any debates and conteſt to enſue upon it. Not long after, I had notice of a Diſpute to be publickly between Mr. *B.* Miniſter of *Warham*, and *Roger Heydock* a Quaker. I had notice of it upon the *Monday*, and it was to be upon the day following at *Croton*, Seven or Eight miles diſtant from me: The man which brought me word, dwelling in thoſe parts, was inſtant with me to come, and ſignified to me that many of the faithful thereabout were very deſirous to have me come alſo. I was in ſuſpence what to do, I ſought the Lord, and communicated the matter with a few of my friends next at hand privately; and after adviſement and conſideration, determined to go, though with ſome

doubts in my mind. When come to the place appointed, I found it had been rumour'd abroad in thoſe parts, for many were gathered, and the iſſue of it might be very conſequential: I was no way engaged in the Diſpute, but came as a hearer: But many Quakers ſpake beſides *R. H.* and there having been much time ſpent in canvaſſing an argument propounded about the Light within; that ended, Mr. *B.* gave me leave to manage one Argument for proof, That the Spirit by which the Quakers are acted, is not the Spirit of God; that lying upon Mr. *B.* to prove. The Argument I propounded was, That the Quakers deny the faithful Miniſters of Jeſus Chriſt and his holy Ordinances; and ſo are not acted by the Spirit of God. I proved the Miniſters whom the Quakers do utterly condemn and ſeparate from, to be Chriſts faithful Miniſters by this Argument; They teach ſound Doctrine, and the ſaving truths of Chriſt, they lead godly lives, they are duly called to the Miniſtry, and have their call and commiſſion from Chriſt, and he doth ſeal and confirm their Miniſtry with the converſion of ſouls. I made evident all theſe particulars, and took off all their cavills and exceptions; and in the judgment of all equal hearers and ſtanders by, the Quakers were clearly overthrown: I came unprepared to the Diſpute, having none of their Books, which made me inſiſt upon this practical Argument; it being notorious and viſible to all, what implacable enemies they are againſt all faithful Miniſters in the Land; and it being more upon my Spirit to deal with them in this point, than in their other errors. I forbear to make further mention of this Diſpute, which was not to the advantage of the Quakers Cauſe, Quakers themſelves being Judges.

The day after *R. H.* came to me with my forecited Paper, demanding if I would own and ſubſcribe it? I read and own'd the Paper; and after ſome debate ſubſcribed it: Soon after he wrote to me, and I to him, and ſundry Letters paſſed between us. I did decline all doing with them by Word or Writing; he was inſtant with me to confirm my Paper by private proofs and writing to him; I was reſolv'd againſt that, having charg'd their Religion to be Antichriſtian and damnable, and the Quakers to be ſuch as *Paul* deſcribes, *Rom.* 16. 17, 18. I propoſed to him to diſpute the matter privately, before a ſelect number of both ſides: he would not; he continuing inſtant to have me give in proofs by writing, I thought it would be the moſt expeditious, and uſeful, ſatisfactory way for

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all sides to yield to a publick Dispute. I was very averse to this for many Reasons, not out of any distrust of the cause, but to rid me of all doings with them, and put a quick end to this begun strife; and for the opening of the truth and the satisfaction of all parties, I provoked *Roger Haydock* to a publick Dispute, which accordingly was had at *Arley*, *Jan.* 23. last; I may truly say, though I be most confident and satisfied in my mind against the Quakers principles and practices; yet have I declined all medling with them, and had no more thought of writing or Disputing ought against them, than I have of going to *Rome*; and if *Roger Haydock* could have been quiet, and letten me alone, I had not said or done any thing at all after the said Dispute at *Croton* ended. For I well know what a kind of people they are; and it is well known by those that know my course and conversation, that I have not minded Disputes, least of all with these men, both private and publick, the latter especially.

I divided the matter of my dispute and charge against the Quakers, into 1. Matters of Doctrine. 2. Matters of practice.

1. For matters of Doctrine. They do plainly hold *the Soul of Man* to be *without beginning, and infinite it self*; *Fox Gr. Mysterie.* p. 90. 29. The Words were read out of the Book it self; they owned the Book and Words, having nothing that they could object, but only that *Fox* doth not expressly say that the Soul is God.

He says it is without beginning, and Infinite in it self; which is all one, as to say it is God: for God only is without all beginning, *Psal.* 90. 2. *Mic.* 5. 2, and before the Creation, set down in the first and second Chapters of *Genesis*, there was not any Man formed, nor any Soul of man, and we are sure that mans Soul hath a beginning; it is not long since we were born, and before we were formed in the womb, we had no being at all, neither Soul nor Body. This same *Fox* is the Quakers Pope, or Grand Father, and he writes his Book as by authority from God, and all Quakers own it; and particulerly *Penn* in the end of his Book, *Reason against Railing*, p. 185, in the Catalogue of Books written in defence of the Quakers way, names *Fox*'s Book first of all.

So also, only God is Infinite in himself. Whatsoever is Infinite in it self, that, and that only is God, *Psal.* 147. 5. 1 *Kings* 8. 27. *Isa.* 40. 12, 13, 14, 15, 16, 17, 18. *Psal.* 139. 7, 8, 9, 10, 11, 12.

O Blasphemy and Impiety! if mans Soul be God, then God is sinful, and shall be damn'd and tormented in Hell; for the damned in Hell have Souls, and are damned for sin. They

They do plainly hold and maintain, that the light wherewith God hath enlightened every man, is God and Christ, and the holy-Ghost. The Proofs were cited and read, I have cited them at large in my late piece detecting their Blasphemies. Thou maist find them there, and in Mr. *Faldo's* Book call'd *Quakerism no Christianity:* and in the *Quakers appeal answered*, put forth by the Baptists.

The Quakers defence for themselves, I have at large confuted in the forenamed piece, and will not repeat it here. They blaspheme God and Christ, by cutting him into measures and pieces.

God, and Christ, and the Holy-Ghost, *dwell in the Saints by Faith*, Eph. 3. 17. *And they are Gods temple*, 1 Cor. 6. 19. *Christ is in them the hope of glory*, Col. 1. 27. *The King of glory dwells in them*, Psal. 24. 7. Isa. 57. 15. *They abide in Christ, and his words abide in them*, Joh. 15. 7. *And the Lord hath shined into their hearts*, 2 Cor. 4. 6.

But as for *all wicked men, they are without God, and without Christ, and without hope in the world*, Eph. 2. 12. *They are far off from Christ*, vers. 13. 17. *Christ is not in reprobates and ungodly men*, 2 Cor. 13. 5. *His word hath no place in them*, Joh. 8. 37. *He stands at the door of their hearts and knocks, and they bar him out*, Rev. 3. 20. *Godly people are a people near unto God*, Psal. 148. 14. *And God is nigh to them*, Psal. 145. 18. *But wicked ones say unto God, depart from us*, Job 21. 14. *And the Lord saith of them, cast them forth of my sight*, Jer. 15. 1. *They are darkness*, Eph. 5. 8. *There is no light* [that is] *there is no godly light in them*, Isa. 8. 20. *The light within them is darkness*, Matt. 6. 23. *They have not Gods Spirit*, Jude 19. *But the Spirit of the world is in them*, 1 Cor. 2. 12. *And the Spirit of disobedience worketh in them*, Eph. 2. 2. *God is departed from them*, 1 Sam. 28. 15. *And they are vagabonds from the face and presence of God*, Gen. 4. 14, 16.

Finally, to say, that Christ is in all men, and dwells in all men, is to say, that all are holy and shall be saved: For Christ dwells not but in holy and humble hearts: Satan, the world, and sin dwell in all unholy and impenitent hearts.

Though we were all as holy as the Angels of Heaven, yet would not the light and holiness in us be God and Christ. Gods Essence and Essential Presence is every where: but his gracious, and quickening, and sanctifying presence is only with the Saints.

Object.

Object. *You grant all men to have a common light and grace, to have at leaſt one talent: Is not the Light and Grace which is common, and in every man, of the ſame kind with the ſpecial light which is in Saints, differing only in degree?*

Anſw. It is, and it is not. Common and ſpecial light and grace conſidered phyſically, and *in genere entis*, as they ſpeak, differ but in degree; conſidered morally, and *in genere morum*, and they differ in kind: But more plainly, a wicked man is a man as well as a godly man, but the godly man hath that light, and grace, and godlineſs in him, which the wicked man hath not; for the godly man dying, is ſaved; but the wicked man dying, is damned; and ſo they differ in kind. God hateth the one and loveth the other; the one is a Child of Satan and an heir of Hell, the other is an heir of Heaven, and a Child of God. You muſt ſo ſtate the light within, as to maintain that there is a difference between a man and a brute on one hand, and between a man and God, and Chriſt, on the other hand: The worſt man is more a brute than the beſt man, he hath a light within him that doth ſpecificate and difference him from a Beaſt. The beſt man or Angel, is no more God and Chriſt than the worſt man; the light in a Saint in Heaven, is no more God then my Hand or Pen is God: So that you muſt ſo ſtate the light within, as to make man to differ eſſentially from God on the one hand, and from brutes on the other hand. Alſo you muſt ſo ſtate the light within, as to make a difference between a good man and a bad man, a ſincere Chriſtian and a hypocrite: every man hath at leaſt a talent, but every man doth not improve his talent. It is only the godly man which doth ſincerely love God, and doth ſincerely improve the talents which God doth betruſt him with, through the ſpecial grace of God enabling him, and ſo dying he is ſaved; and his Light is a ſaving Light, *ab eventu*, becauſe it ends in ſalvation; and whoſo hath it, is a godly man, and is actually and eventually ſaved. The wicked man hath one or more talents from God, he is a man, and Chriſt hath died for him, and he may be ſaved if he be not wanting to himſelf; if he periſh he can blame none but himſelf: and he abuſing, and not improving his talent, that is his ſin, and dying impenitent, is damned; and ſo the common light in all men, without more, ends in damnation.

The damned in Hell have a ſelf-tormenting light within, *Eph.* 5. 13,

5. 13, *Whatſoever makes manifeſt, is light.* Now the Conſcience of a damned Soul hath a light in it, which doth manifeſt to him all the ſins which he hath commi ted in the world, and that he himſelf juſtly is damned. O what a light is there in him in Hell, towards what was in him in this World! He knows, and ſees, and feels by the manifeſtation of the light in his Conſcience, what a wretched Soul he is; he hath loſt everlaſting glory, he hath undone himſelf, he knows a thouſand particulars which he knew not in this world. The light in his Conſcience in this World; was a ſenſual, ſecure, erroneous and inſenſible light; he could ſin, and lye in ſin, and live a worldly and ſenſual life, and turn the Grace of God into laſciviouſneſs, and the light within him gave him leave, or did not much diſturb him, or not to purpoſe. But in Hell the light within is awakened, and teareth the Soul with anguiſh, and tormenteth it with unſpeakable dolour and deſpair.

The Quakers do utterly make void the Scriptures. This was proved at the Diſpute; and is largely proved by me in my Books. *Roger Heydock* did openly, before many hundreds of people, deny the Scriptures to be the rule of Faith and life. Read the Quakers *Appeal*, pag. 16. and Mr. *Faldo*'s Book, and you will find citations out of the Quakers Writings moſt blaſphemous againſt the Scriptures. One ſays, *It is the greateſt errour in the world, that ever was invented, and the ground of all errour, to affirm that the Scripture ought to be a rule to Chriſtians:* Ben. Furley *a noted Quaker, in a Letter.* G. Whitehead *accounts it idolatry to call the Bible a means of our knowing God,* Dip. pl. pag. 13.

R. Haydock would not ſay that the Scriptures were no rule at all, nor would he ſay that they were a rule; but he openly affirmed that they were not *The Rule*; making a difference between *a* and *the.* It was proved that the Scriptures are both *a* rule, and *the* rule for Chriſtians to walk by.

Their Aſſertion is, that Chriſt and the Spirit is the rule. *If thou lookeſt upon the Scriptures to be for a rule, and for trying, thou giveſt that unto them which belongs unto Chriſt, for he is the rule, and leads his people, and he alone ſearches the heart, and tries the reins, and not the Scriptures*; ſo Smith's Primmer, p. 11. And *Penn* ſays, *Reaſon againſt railing*, pag. 40. *Hiſtorical Faith, Scripture is a rule of; but doctrinal and ſaving Faith, the Light and Spirit of God can only be the rule of.*

I have not room to cite Scriptures at large themſelves; but if thou

thou wilt but turn to these places, the Scriptures will speak for themselves to be the supream rule of Faith and life, *Jos.* 1. 7, 8. *Isa.* 8. 20. *Gal.* 1. 8, 9. *Rev.* 22. 18, 19. 2 *Tim.* 3. 15, 16, 17, and many more.

As for the Quakers Christ and Spirit, it is nothing but the light within, which is an Idol, a false God and Christ.

But because this is their grand errour, and their common highway, to exclude means, and to oppose the Spirit and the Scriptures, I shall clearly, but briefly open their errour, so as to satisfie such as have any reason in them.

Gods Spirit is the supream Judg, Guide and Law-giver; Gods Word, that is, his Laws in Scripture are the supream rule: To speak strictly and properly, Christ and the Spirit is our Guide and Law-giver and Judge, the Scripture is our Rule and Law. The Law and Law-maker are not the same, they differ as the Carpenter and his Rule, as the Pilot and Compass of the Ship, as the Judge and the Statute, or Rule of judgment by which he judgeth. Christ is not properly our Law, but our Law-giver, and Law-maker. The Spirit is not our Rule, but the Author of the Rule; it is not the office of the Spirit to be the Rule, but the Laws of God are the Rule; and it is the office of the Spirit to write these Laws upon our hearts, to open the eyes of our understandings spiritually to understand our Rule, and the Mind of God expressed in and by his Laws. To oppose the Scripture and the Spirit of God, is to make void the Scriptures, and take down the Spirit. It is not the office of the Rule to give us power, save instrumentally; but to be that according to which we are to walk. It is not the office of the Compass to be the Pilot, and to guide and steer the Ship, but to be the rule or compass by and according to which the Pilot is to guide the Ship. The Carpenter Squares his Timber by his Rule and Line, yet is not he the Rule and Square; and it is not any part of the Rule and Square to be the Carpenter himself. The Master in teaching his Scholar to Write, doth guide his hand, and help him to move his Pen, and frame his Letters directly according to the Copy that is before him. So the Spirit of God is our supream guide, and the Scripture or Gods Word is our supream Rule, and Gods Spirit doth open the eyes of our understandings to perceive and understand our Rule, and the lessons which we are to learn, and he doth bow our wills, and remove obstructions out of our hearts, and doth cause us to

believe, and fear, and love the Lord, and repent and turn to him, and to love the Laws of God, and to meditate in them night and day, and to think ſweetly upon them, and as new born babes to deſire the ſincere milk of the word, that we may grow thereby, 1 *Pet.* 2. 1. And oh how ſweet and precious is Gods Word and Law to a gracious ſoul! ſweeter than Honey and the Honey-comb, more precious than thouſands of Gold and Silver, *Pſal.* 19. 10. *Pſal.* 119. 72. 103. 127. And hence the great premiſe of the Goſpel is, *I will put my Laws into their mind, and write them in their hearts*, Heb. 8. 10. *I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments and do them*, Ezek. 36. 27. The Scripture or Law of God without the Spirit of God, cannot enlighten the mind, and convert the Soul. And the Spirit of God doth not enlighten the mind and convert the Soul without his Word and holy Law. And hence *the Law of the Lord is ſaid to be perfect, converting the ſoul; the teſtimony of the Lord is ſure, making wiſe the ſimple. The ſtatutes of the Lord are right, rejoycing the heart; the commandment of the Lord is pure, enlightening the eyes*, Pſal. 19. 7. 8. *Thy word is a lamp unto my feet, and a light unto my path*, Pſal. 119. 105. Prov. 6. 23. It is not for want of light in the Sun, that a blind man doth not ſee, but becauſe he is blind. The way to cure him, is not to make a new Sun, but to take away the defect of his eyes: So it is not becauſe there is no light in the Scriptures that Souls remain in blindneſs, but becauſe they have not ſpiritual eye-ſight and underſtanding. And therefore the Spirit of God in converting Souls doth not make new Laws, and Rules, and Scriptures; but he opens the eyes of mens underſtandings, and he bores their ears, and he puts life into their dead Souls, and all this he doth by his Word, and Laws, and converts them to the love, meditation, and delightful obedience of his Laws, and brings them to our remembrance, *Joh.* 14. 26.

We need no other Doctrines, Commands, Promiſes, Threatnings, and inſtructions for our Souls, than what are contained in the Scriptures; theſe *through the faith which is in Chriſt, are able to make us wiſe unto ſalvation, perfect, and throughly furniſhed unto all good works: Theſe are in the hands of Gods ſpirit, mighty through him, to the pulling down of ſtrong holds, caſting down imaginations, and every high thing which exalteth it ſelf againſt the knowledg of God, and bringing into captivity every thought to the obedience of Jeſus Chriſt*, 2 Cor. 10. 4, 5.

Act.

Acts 16. 14, There is *Paul* the Preacher, the Word Preached, and *Lydia* with others, hearers; as *Paul* is Preaching, it pleased *the Lord to open the heart of Lydia, that she attended to the things which were spoken of* Paul: So that to separate and oppose the Spirit, and the means and instruments of the Spirit, is most dangerous. *Gods word is the sword of the Spirit*, Eph. 6. 17. But this Sword will not cut and kill of it self, it must be managed by the Soul through the special aid of Gods Spirit, and then *it is quick and powerful, sharp as a two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart*, Heb. 4. 12. *And the words which I speak unto you*, saith Christ, *they are spirit, and they are life*, Joh. 6. 63. So that the Spirit of God is our supream Guide, who doth guide Christian Souls according to his holy Laws; they walk in these without turning to the right hand or to the left, and in so doing they are blessed, and the Lord doth bless them abundantly; and by meditating and delighting in these Laws, they are fruitful and prosperous in all well-doing, 1 *Jos.* 1. 7, 8. *Psal.* 1. 1, 2, 3. *Luke* 1. 6. *Rev.* 22. 14. *Psal.* 119. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, and throughout to the end. *Mic.* 2. 7.

By all means beware of opposing Gods Spirit and Gods Word: We must all be judged by Gods Word and Laws at the great day, *Joh.* 12. 48. These will be the standard in judgment, between the Lord and the World then, *Rom.* 2. 16. All that shall be found to have the holiness sincerity and godliness of the Scriptures, shall be saved; but *the Lord Jesus will come in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ*, 2 *Thes.* 1. 7 8. which Gospel Jesus Christ gave in commission to his Apostles, to Preach at his leaving the world, saying, *Go ye into all the world, and Preach the Gospel to every creature; he that believeth and is baptized shall be saved: but he that believeth not, shall be damned*, *Mar.* 16. 15, 16. The Scripture then is most properly the supream Rule of Faith, Holiness, Religion, Worship, Spirituality, and all manner of Christian Conversation. And the Spirit of God properly is our supream Judge and Guide, and to oppose these is to undermine both the Spirit and the Scriptures, and utterly to lay wast both.

All that they have to say, is, the Spirit of God only gives Faith, and not the Scriptures, and that which gives Faith is only that which rules Faith, says *W. Penn*, *Reason against railing*, p. 40. and so said *R. H.*

But this doth utterly make againſt them; for the Spirit of God gives Faith by his Word and Goſpel, *Rom.* 10. 17. *Eph.* 1. 13. Thence it is called the Word of Faith, *Rom.* 10. 8, 9. We are regenerated by the Word, which is the ſeed of Grace, and the Spirits inſtrument of forming holineſs in us, 1 *Pet.* 1. 23. If indeed the Spirit did regenerate, and rule, and govern Souls without the Scriptures, and without his holy Doctrines, and Laws, and Rules contained in them, then the Scripture could not be ſaid to be any Rule at all in Religion, much leſs the ſupream rule: but the Spirit doth do all by his Word and holy Laws, and Rules, and without them there can be no Faith. If the Spirit only be the Rule, without the Scriptures, then the Scriptures are made void, then all holy and religious Rules are quite aboliſhed, then we are all left in darkneſs; then *Mahomet*'s Religion is as much the rule of Faith and Religion as the Scripture. God to this day hath ruled the World by Laws and Rules, written or unwritten, or both: To ſay that God only is the Law and Rule, is to confound the Ruler and his Rule; the Law-maker and his Law: Alſo to ſay that God Rules us, and gives Faith without his holy Laws and Rules, is to make void all Religion: For if Religion have no Rule, it is no Religion; and if it have not a perfect Rule, it is no perfect Religion: and if the holy Scriptures be not Gods perfect and moſt holy Laws and Rules of Faith and Religion, there are none in the World. To oppoſe the Lord and his Rules, is to ſet him againſt himſelf. As Chriſt ſaith, if Satan caſt out Satan, how can his kingdom ſtand? So if the Lord caſt off his own Laws and Rules, and forbid Chriſtian people for making the Scriptures our Rule, his Kingdom cannot ſtand.

When we do at any time in our Writings ſay that the Scriptures are the ſupream Judge and Guide, it is in this fore-explained ſence.

W. Penn ſays and unſays; he grants the Scripture to be the Rule of Hiſtorical Faith, forecited *pag.* 40. and *pag.* 32. Making two Faiths and two Rules, the Scripture to be the Rule of Hiſtorica Faith; but the Spirit [that is, the Light within] to be the rule of ſaving Faith. Not to ſay ought of his making the Light within the ſame with the Holy Ghoſt, which is blaſphemy; in granting the Scripture to be the rule of Hiſtorical Faith, he grants it againſt himſelf to be the rule of ſaving Faith: For Saving and Hiſtorical Faith are not two faiths, but one entire ſaving Faith. Hiſtorical

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and ſaving Faith are not oppoſite; whereever there is ſaving Faith, there is Hiſtorical, and the Rule is one and the ſame. The Goſpel is but one, there is the ſame Law or Rule to wicked men as to godly men. That ſame Scripture, Law and Rule which breedeth hiſtorical Faith, breedeth alſo ſaving Faith; but neither the one nor the other without the Spirit of God: So that the Spirit in both concurreth and maketh uſe of the Scripture; conſequently *W. Penn* and *R. H.* do both confute themſelves, and are driven to yield whether they will or no, That Scripture is the ſupream Rule, and ſo down goes the whole body of Quakeriſm.

In what ſenſe is it to be taken, that the Scripture is the Rule? In the ſenſe as the Kings Letters Patents to a Corporation, are the Rule and Charter of their Priviledges, or as the Will and Teſtament of the deceaſed is the Rule to Legatees and Executors, for the order and diſpoſal of the Eſtate and Goods of him that dyed; or as the Rules, and Precepts, and Principles in Grammar, are as Laws and inſtructions to Maſters and Scholars; all which do preſuppoſe us men, and men of years and diſcretion, having the uſe of Reaſon. The Scriptures are a body of Sacred Principles, Doctrines, Laws, Promiſes, and Threatnings general, and fitted for all perſons, in all places, of all ſorts and ranks, in all conditions whatſoever, what to believe, and how to fear, and love, and worſhip God, and walk in all good conſcience and ſincerity before God, ſo as to be holy and happy for ever. The Scriptures are not ſo the Rule of Faith and Life, as to exclude the uſe of our Senſes and Reaſon, and the need and uſe of Gods Spirit, and the conſideration of Gods Providence, and the cuſtom of ſpeech and language among men, and giving common credit to men in things of common uncontrolled belief among all men: When we plead for the perfection and compleatneſs of the Scriptures, as a rule of Faith and Life, we do not hereby intend the excluſion of any neceſſary help, and concurrent or ſubordinate means. The Statute-Book of the Laws of *England*, contains a body of Laws for all the Subjects of *England*: But theſe Laws muſt firſt be Enacted and Proclaimed, or made known; and we muſt be ſuch as are naturally capable to underſtand them. There muſt be Sheriffs, and Officers, and Magiſtrates, and Miniſters in the Common-wealth; and by tradition, and ſafe conveyance, the Book of Laws muſt be delivered down through every Kings Reign, and kept as a Record, or Regiſtry of Laws general, for all the Subjects to live after, beſides particular precepts and inſtructions to ſome.

There

There be hurtful and dangerous extreams in this point, as is uſual in moſt. 1. The one is of thoſe which ſuppoſe the Scriptures to be deficient, ſo as that it will not ſuffice us to live after theſe Laws, and content our ſelves with the Faith, and Holineſs, and Innocency, and Converſation, which the Laws of God in Scripture chalk us out, and line us forth: But men muſt come and add to Gods Laws, and by this door come in abundance of vain and uſeleſs ceremonies and traditions, and Popes Laws and devices of men; order and decency, and greater grace and holineſs, and unity, are pretended, but indeed they are but ſatanical engines of undermineing the Scriptures, and deforming and adulterating Religion with Baſtard-rites and ſpurious additions, and are a peſt and plague to the Church, and a ſnare to millions of Souls. Againſt this errour and extream, we maintain the perfection and ſufficiency of the Scriptures, as containing Laws and Rules general, for all Chriſtian people to live by; ſo that keeping to theſe, they ſhall pleaſe God and be bleſſed for ever, rejecting all inconſiſtent and vain additions of men.

2. The other extream is of thoſe which do ſo contend for the Scripture to be the perfect ſquare of Faith and Life, as that they deny the uſe of our ſenſes, and Reaſon, and rational Prudence, and Science, and Learning, and Mechanical Art and Skill, and common belief among men, and Tradition, that is the preſervation and cuſtody of the Scriptures ſafe and entire, and tranſmitting them down from hand to hand through every age of the Church, as without the which we could not have them, living at ſo many ages diſtant from the time of Chriſt and his Apoſtles, who ſaw with their eyes, and heard with their ears thoſe things which are Recorded in the Goſpel. The Goſpel or Scripture is a due Record of them, and this is conveyed down to us by ſuch care and diligence, as that we have invincible Reaſons to aſſure us, that we have the ſame Laws, Scripture and Religion, which the Church in all ages have had. To deny this Tradition, is to ſerve Satan, and for fear of Popery, to run into groſſeſt irrationality, and leave us naked and unarmed to defend the Chriſtian cauſe againſt Atheiſts and Infidels.

This is a general Rule of Scripture, *Let all things be done decently and in order.* Now come a ſort of Phariſees and formaliſts, and ſelf-conceited hypocrites on the one hand, and ſay, Baptiſm is not decently and orderly done without Salt, and Cream, and Spittle, and ſuch-like additions; and they ſuppoſe that God hath left a gap,

or

or defect in his Laws to be ſupplied by vain men, alledging ſuch places as theſe for colour. This is to err on the one extream. Comes another party, and out of ignorant zeal for the Scripture, they will needs have it that Scripture ſets down at what time, and in what place, and before what perſons I muſt baptize, and juſt what meaſure of time I muſt ſpend in the doing of it, aboliſhing the uſe of ſober Chriſtian prudence, and the application of general Rules to particular Caſes.

Scripture gives this for a general Law and Rule of eating, *at all times eat and drink to the glory of God:* This is a general ſtanding Rule to all people. But it doth not tell me juſt how many bits I muſt eat, nor how long I muſt be in eating, nor how often; ſanctified Prudence, and purified Conſcience muſt be my help in this, doing my beſt to obſerve the Rule, and not to eat a bit more than will ſerve to my health, and my holy, and chearful, and diligent ſerving of God; neither wholly making no Conſcience of every bit and morſel, nor perplexing my ſelf with ſcruples and diſtractions, doing my beſt to hit my duty, remembring that I have to do with a gracious Father, and merciful Interceſſour, who is free to pardon the common frailties of his ſincere and right faithful ſervants.

Papiſts ſay the Scriptures are no Rule without the Pope and Church to Authorize them, and they may make and unmake Scripture at their pleaſure. Quakers ſay the ſame, That the Scriptures are no Rule, without the light within to give them ſtamp, and make them currant, and that every man hath a more perfect light and Scripture within him, and may make as good if not a better *Bible* than this we have. Theſe opinions are groſs and damnable.

Some brainſick whimſers, Chriſtians in love with their own Conceits and ſuperſtitions, undo, by overdoing on the other hand; and they would have Scripture to teach us to Read, and Write, and Plough, and Sow, and manual Arts and Callings: And they would have the Scripture to be to us for Books of Grammar, Rhetorick, Logick, Arithmetick, Phyſick, and all ſorts of learning; and we muſt believe nothing but what Scripture ſays, and that nothing is true but juſt what is written in Scripture; as though it be not as true as Scripture, That *London* of late was burnt in great part by fire, and that my eyes and ſenſes tell me that Snow is white, and all the world agrees that two and two is four, and as though we might not believe who are our Parents, and that we are all Chriſtened people, baptized in Infancy, relying upon the common faith

faith and credit of all the World, and as though I must have a voice from Heaven, to tell me that all this Book of Scripture was written by inspiration of God, and is not one jot altered from the first original Copy, and there could not be an undoubted evidence thereof, without some inward voice of the Spirit, or rare Afflatus from above; and as if rational, consistent, solid evidences were no evidences of the Spirit; and as though Faith and Religion were contradictions to Reason, and could not be proved by it, and we could not be believers, unless we were brutes, or dreamers, and Enthusiasts, relying upon irrational fancies, and groundless fictions of our own brains. He is the most holy man, who is the most rational man, and maketh the best use of his Reason, and liveth most consistently to the Maxims and Principles of right Reason. This is the bottom-principle of all Religion, founded in true Reason, That God is, and that he is truth it self, and cannot lye, and all that he says is to be believed, and he that will not yield to this, is rather a beast than a man. I must first know that God says it, but knowing that it is the highest reason in the World to believe that what he says is Law, and true as God is true. And though we cannot savingly believe the Scriptures to be the Word of God, without the saving illuminating work of the Spirit of God, yet may we have an undoubted, firm assent and belief, by the common help of the Spirit, that they are so. And all along in all the matters of Faith and Religion, our Reason is a rule to us; not without the Scripture, nor against it in any wise, but in concurrence with, and subserviency to the Scripture; adding this withal, That Scripture is the general rule of all Religion, and all the particulars of human observance, and rational religious conversation towards God and man, be generally comprehended and included in the Scriptures: and that supernatural verities and mysteries are punctually set down in the Scriptures, and no where else; and that there is nothing within or without us, that doth, or can make known to us such supernatural verities, without the Scriptures, and what is derived from them. As for God, and Christ, and the Spirit, they have made the Scriptures to be the Records of such mysteries; and all the World to this day will not afford one man that ever came to the knowledg of them by meer internal natural light, without the Scripture, or some exterior means of knowledg and Revelation equivalent. The Scripture is the standing Rule and Record of the Religion of God the Father, Son, and Holy Ghost to all people, to the Worlds end, *Amen.*

The

The Quakers do equal their own writings with, yea they magnifie and prefer their own writings above the Scriptures. This was proved by expreſs citations out of their Books.

They do all deny the Scriptures to be the Word of God, and yet they call their own writings by this Title, The Word of God. *Bayly*'s works, *pag.* 676, 443, *Hear the word of the Lord all yc Prieſts and people*, &c. *This is the word of the Lord unto you, which ſhall ſhortly be fulfilled.*

Gubſon, Burrough, Bayly, Penn, Nailor, Fox, I could cite the very words and places where they ſeal their writings with the authority of God, and by that, we are all bound under pain of eternal damnation, to equal them with the *Bible*, and own them for ſacred Scripture given forth by the inſpiration of God. I read and cited many places which were owned and confeſſed to. So that by this the Scriptures are in effect made void, any deluder and groſs Antichriſtian wretch may take upon him to write Scripture, and proclaim, *Thus ſaith the Lord*, and the world will be full of contradictory blaſphemous Scriptures.

I will not trouble this ſmall Paper with the arguments by which I proved the Scriptures to be rightly called by this title, *The Word of God.* The *Quakers* talk wickedly for Chriſt, denying any thing to be the Word of God but Chriſt himſelf. The word which Chriſt ſpoke with his mouth, is no more Chriſt himſelf, than the word which I ſpeak with my mouth is I my ſelf. And the *Quakers* acknowledg the Scriptures to be the *Words* of God, though not the *Word* of God. By their own confeſſion every Scripture-word is Gods word, as uttered with his mouth.

Baptiſm and the Lords-ſupper, the Quakers *ſay, roſe from the Popes invention, and the whole practice of them as uſed by us had their inſtitution by the Pope, and were never ſo ordained of Chriſt.* Smith's *Primmer, pag.* 36, 37.

Roger Haydocke in the Diſpute denied all Scripture to be given by Inſpiration of God, againſt the expreſs letter and plain ſenſe of 2 *Tim.* 3. 16, and he would read the words——*All Scripture given by inſpiration of God is profitable, &c.* But this reading cannot ſtand with the Original Text. For the later *Is* is no more expreſſed in the Original than the former, and both are neceſſarily underſtood. And the conjunction copulative *And* doth neceſſarily prove that the words muſt be read according to our Tranſlation, or the ſenſe will

be imperfect. And reading the words,——*all Scripture given by inſpiration of God is profitable, &c.* he leaves out the conjunction *and*, which is expreſſed in the Original, and ſo takes from the Word of God, not fearing the curſe, *Revel.* 22. 18, 19. As for their allegation, That many things in Scripture were ſpoken by wicked men and devils: that is nothing. For the Holy Ghoſt did inſpire the holy Penmen to pen down even thoſe very words which wicked men and Devils ſpoke, and ſo the Hiſtorical relation of them is Divine, and by inſpiration of God.

2. As to matters of practice I did before all the Aſſembly charge and prove them to be ſuch as *Paul* deſcribes, *Rom.* 16.17, 18, *Men that ſerve not our Lord Jeſus Chriſt, but their own belly, and by good words and fair ſpeeches deceive the hearts of the ſimple.* In that they have divided themſelves from all the Chriſtian world, and are apoſtates and turn-coats from the true faith. For *Fox* their grand leader in the Preface to his Book, ſaith plainly, That they [*Quakers*] renounce our whole Religion, Miniſtry, Worſhip, Churches, as Antichriſtian. And I did with ſober compaſſionate zeal, and a warm affected heart make challenge to *Roger Haydock* to give any one reaſon for their Apoſtacy, and to prove the *Quakers* Religion, Miniſtry, Worſhip and Churches as wholly oppoſite and contradictory to ours according to *Fox*'s words to be from God; but no reaſon at all could he give, nor had he any mind to argue it, but ſhifted it off, when I did again and again urge him. For I had given him and his fellows an Argument at *Groton* before ſpecified, in defence of our Miniſtry, and our whole Religion, which could not be anſwered or gain-ſayed by any of them then, nor can they ever anſwer it. And I repeated it at *Arley*-Diſpute, but he declined the arguing of it, and was utterly unable to maintain his own Religion, and take off the charge and proof that the *Quakers* are belly-Gods, and fleſh-ſervers.

All that ever he had to ſay was from a paſſage or two in my Book of *Quakeriſm* ſubverted, and a few words in my Book of Prayer, *pag.* 141.

In the former I ſay, That if the Light within be altogether blameleſs, the *Quakers* are in the right: Elſewhere in the ſame Book I ſay that in every man there is ſomething of God, and ſomething of Satan and the fleſh, or to that purpoſe. I ſay ſo ſtill; but if he ſhall think that by ſomething of God I mean a meaſure or part of

Gods

Gods Eſſence or being, I renounce any ſuch expoſition as blaſphemy, of which the *Quakers* are guilty, affirming the Light in every man to be a part of God, as a drop of water fetched from the Ocean is part of it. But that ſomething of God which I mean to be in every man, is no more any part or meaſure of God, than my hand is; but only that there is in every man ſince the Fall ſomething which may be called good, as it is an effect or creature produced and cauſed by God, as it is from him it is good, as every Creature of God is good: but as it is a conſtituent part or principle in man, and is not any thing of the Being of God, but is innaturalized and ingrafted into man, and become as I may ſay concorporate with him, ſo it is peccant and criminal with man, either principally and immediately, or by participation, and as an inſtrument and coadjuvant cauſe of ſin. But he had nothing to ſay againſt any my Arguments there.

As to my words in my Prayer-Book, thence he would conclude me a hypocrite out of mine own mouth. But what if theſe words and the Book alſo had not been writ? do my words make void our whole Religion, and unſaint all that are not *Quakers*, and legitimate and canonize *Quakeriſm?* a poor prop for a falſe and blaſphemous Religion which was ſo long before my Book was writ. I acknowledg I might ſo have expreſſed my ſelf, as to have cut off all occaſion from them that ſeek occaſion. And were they to be in, they ſhould not ſo be in.

The utmoſt that any man of honeſty and candor can make of my words, is an incommodious expreſſion againſt my ſelf to the ſtumbling of hereticated and twice hardened ſinners, which I ſhould have avoided. For their ſakes and the truth I could wiſh it had not been ſaid. If *Roger Haydock* and his friends would but read that Book with the ſame ſpirit that it was writ, this had not needed. Or if holy *Bradford* were alive, and I had to do with ſuch as him, or *Paul*, *Agur*, *David*, *Mephiboſheth*, and many more whom I am not to be named with, I might look for more charity and candor, as *Prov.* 30. 2, 3. 2 *Sam.* 9. 8. 2 *Sam.* 24. 14. *Pſal.* 73. 22. *Rom.* 7. 15, to the end: 2 *Cor.* 11. 17, 21. and many more places. But no man can ſo pen words as to eſcape wreſting and miſconſtruction by the *Quakers*. For they are the groſſeſt wreſters of Gods own words of any that I know.

What man that hath any ſpark of ſaving Grace in his Soul will ſay,

that he is wholly ſinleſs, and hath no corrupt nature within him? No man in this world ſince the fall of *Adam* excepting Jeſus Chriſt, God as well as Man, could ever come forth and ſay, that he is altogether ſinleſs and faultleſs before God, ſo as was *Adam* before his Fall, and much leſs as be the Saints in Heaven. And if bleſſed *Paul* could cry out, *O wretched man that I am, who ſhall deliver me from the body of this death? Rom.* 7. 24. And *Solomon* ſaith, *There is not a juſt man upon earth that doth good, and ſinneth not*, Eccleſ. 7. 20. *If thou, Lord, ſhouldeſt mark iniquities, O Lord, who ſhall ſtand?* Pſal. 130. 3. *And Chriſt teacheth us to pray for the forgiveneſs of our ſins, as we are to pray for our daily bread*, Luk. 11. 4. *And the penitent ſelf-accuſing and ſelf condemning Publican was juſtified rather than the proud cenſorious and ſelf-juſtifying, and ſelf-praiſing Phariſee*, Luk. 18. 10, to 15. And *Paul* ſaith, *I know that in me, that is in my fleſh, dwells no good thing*, Rom. 7. 18. And the beſt man in this world hath ſome fleſh in him, though not reigning: it followeth that there is no Prayer made by any man in this world, but he hath cauſe to be humbled for the imperfections of his Prayer, and the contradiction that is between his heart and his tongue; and there is no gracious perſon in all the world but will own this, and *Quakers* by denying it, and juſtifying themſelves and their prayers to be ſpotleſs, do manifeſt themſelves to be moſt proud phariſaical hypocrites. Let any of them all go down upon his knees, and ſay, *Our Father which art in Heaven, hallowed be thy Name, thy Kingdom come, &c.* thou uttereſt theſe words with thy mouth, and doth thy heart within perfectly go along with thy tongue, and is there no fleſh and corrupt nature within thee that doth contradict thy prayer, and fighteth againſt the better part more or leſs? doſt thou perceive none? if not, thou art a graceleſs proud unhumbled ſoul, and altogether a ſtranger to God, and to right Prayer: If yea, than there is ſomething of hypocriſie in thy prayer, and thou haſt exceeding cauſe to be humbled for thy infirmities in prayer; and if God do not pardon thee the faults and corruptions of thy prayers, they will be thy deſtruction for ever. And I do not doubt but if death and hell were at thy back, and thou wert before the Judgment-ſeat of God begging for thy Life and Salvation, thy heart would be more earneſt and fervent in Prayer, and there would be more agreement between thy heart and thy tongue. Far be it from me to ſay that I am void of all ſin, and that there is nothing of corrupt nature within me defiling my prayers. But I bleſs God a thouſandfold for his grace and rich abundant mercy to my

ſoul,

ſoul, and can appeal to God the ſearcher of hearts, and my rejoycing is the teſtimony of my Conſcience that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God I have had my converſation in the world; and I would not be in the condition that a *Quaker* is in, any of them all, for ten thouſand worlds.

Solomon Eccles an audacious *Quaker*, a day or two after the diſpute at *Arley*, ſent me a bold challenge by authority from God to faſt with him five days, and five nights without meat, drink or ſleep, and three men to watch him, and three to watch me, for a trial whether the *Quakers* Religion or mine were the right, threatning to poſt me if I would not. As though faſting and fleſh-ſerving could not ſtand together, *Iſa.* 58. 3, 4, 5, 6, 7. *Zach.* 7. 5. *Luk.* 18. 12. But the *Quakers* having no other way to evade my arguments, being rationally and unanſwerably proved to be ſuch as *Paul* deſcribes, *Rom.* 16. 17, 18, *Making their belly their God*; deviſed this ſhift for a cover of their nakedneſs and hypocriſie, uſurping the name of the living God, and of the Lamb Chriſt Jeſus (ſo are his words) to this wickedneſs of tempting God. If people will venture their Souls with ſuch cheats and impoſtors, let them. If any in theſe parts after this diſpute and writing ſhall go over to them, let them. *Hereſies muſt be, that they which are approved may be made manifeſt*, 1 Cor. 11. 19. *Many ſhall follow their pernicious ways*, 2 Pet. 2. 2. *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifeſt, that they were not all of us*, 1 Joh. 2. 19. *For I know this, that after my departing, grievous wolves ſhall enter in among you, not ſparing the flock; alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them*, Act. 20. 29, 30. read 2 *Pet.* 2. 1, 2, 3. 2 Cor. 11. 13, 14, 15. Mat. 7. 15, 16. Mat. 24. 24. *Wo unto you hypocrites, for ye compaſs ſea and land to make one proſelyte, and when he is made, ye make him twofold more the child of hell than your ſelves*, Mat. 23. 15. *Raging waves of the ſea, foming out their own ſhame; wandring ſtars to whom is reſerved the blackneſs of darkneſs for ever.* Jude 13.

The *Quakers* have ſmall cauſe to boaſt of their Proſelytes. Hypocrites and rotten profeſſors, and ſilly unſtable Souls, and men of itching ears, and ſuch as will not abide ſound Doctrine, theſe are they which go to them. Guilty Conſciences which be bound with the chains of iniquity, laden with ſins, and led away with divers

luſts,

luſts, and being under ſmart and compunction, like ſick folks are ready to hearken to any one that can promiſe them eaſe, and a Mountebank and meer Quackſalver that ſhall go up and down the Country for meer gain, commending and praiſing his Receipts, how do credulous ſimple people flock to him, hoping for great Cures, when alas it is but a device to get money, and they are but where they were or worſe, beſides all their coſt. Such ſpiritual cheats and Mountebanks are Quakers, *Who through covetouſneſs with feigned words make merchandiſe of ſouls*, 2 Pet. 2. 3. Their Religion is coined for rotten hearts, and ulcerous Conſciences, not to cure them, but to kill them by deceitful cures. The cure is worſe than the diſeaſe. Graceleſs ſouls go to them, and they grow more graceleſs, and conceit to themſelves that they are the only gracious people. Some there may be whom meer error doth carry away, that know not the errors with which their Books are ſtuffed, and are deceived with the ſeemings of auſterity and ſtrictneſs, not perceiving the wolf becauſe of the ſheeps clothing.

To all that would be ſaved from the errors and deluſions of theſe people, I would but commend this plain counſel. Keep faſt to Gods Spirit, Gods Word, and Gods Miniſters. Theſe are the grand pillars of ſaving Religion, and the *Quakers* are the utter enemies of them all. They pretend to be all for the ſpirit, when they leave every man to follow his own deluded and corrupted ſpirit, and overthrow all the rules and laws of the ſpirit, ſetting the ſpirit in oppoſition to his own rules, and the rules againſt the ſpirit, and together herewith ſubverting the true Miniſtry of the Spirit. So uſe and eſteem the Scriptures and the Miniſtry, as withal to depend upon the Spirit of God for his ſoveraign and effectual grace and bleſſing; and ſo depend upon and be ſubject to the Spirit of God, as withal to make due uſe of the Scriptures, and the Miniſtry ſubordinately; and think not that Gods Spirit will lighten your minds, and kill your ſins, and guide and govern and ſave your Souls, ſave by the due and godly uſe of his holy Word and Laws, and faithful Miniſters, any more than he will give you Corn, and make your Fields fruitful, if you ſhall not plow and ſow, and weed, and muck and marle; make Gods Word your rule, make Gods Spirit your ruler, and Gods Miniſters his principal agents and inſtruments, for the helping of you to underſtand, believe, and love, and live according to your rule. Expect not that Gods ſpirit ſhould be againſt his own rules, or ever deſert

ſert his own Word and Inſtitutions. He doth never fail to concur with his word and inſtituted means, ſave when man by his ſin doth reſiſt the Word, and locks up his heart againſt the holy motions of the ſpirit, and provoketh him to go away from our ſouls.

Roger Haydock in the diſpute did openly affirm that God did no where command us to walk according to the Scriptures, and the Laws and Doctrines of the Scripture, but all are to walk in the ſpirit, and after the ſpirit, and according to the ſpirit, wickedly oppoſing the ſpirit and his holy Laws. He was quickly ſilenc'd as to this by expreſs Scripture, *Joſ.* 1.7,8. *Revel.* 22. 14. *Ezek.* 36.27; and ſuch reaſons as before.

Finally I ſhall beſeech,

1. All Rulers and higher powers to beware of *Quakeriſm*, for by denying the Scriptures to be the rule by which ſubjects are to govern themſelves towards their lawful Soveraigns and Governours, they teach plain treaſon and rebellion, Princes and Parliaments cannot be ſafe if this Doctrine ſtand. *Rom.* 13. 1,2,3,4, 5,6,7. 1 *Pet.* 2. 13, 14, 15. *Eccleſ.* 10. 20. *Tit.* 3. 1. 1 *Tim.* 2. 1,2,3. Theſe and many ſuch are the holy rules commanded of God, by which Chriſtian people are to walk towards Kings and Rulers. The *Quakers* ſay, theſe are no ſaving rules at all, they are not the rule of duty unto ſubjects. So that they aboliſh theſe rules, and leave it to ſubjects to be lawleſs and rebellious towards their Governours. And by their Doctrine alſo Rulers may do what they liſt, againſt *Pſal.* 2. 10, 11, 12. 2 *Sam.* 23. 3. *Deut.* 17. 18, 19.

2. Let all Parents and Children take heed of *Quakers* and *Quakeriſm*. For they make void the fifth Commandment, *Exod.* 20. 12. *Col.* 3. 20, 21. *Epheſ.* 6. 1, 2, 3, 4. *Prov.* 6. 20. *Prov.* 30. 17. *Mat.* 15. 3, 4, 5, 6. *Quakers* deny theſe to be the rule of duty unto Parents and Children; ſo that Parents and Children are left lawleſs. See alſo *Deut.* 6. 6, 7. *Deut.* 11. 18, 19.

3. Let all Maſters and Servants take heed of *Quakers* and *Quakeriſm*, for they aboliſh the Scripture, denying them to be *any rule at all*, ſo *Smith*; denying them to be *the rule* [*of duty*,] ſo *Haydock*; denying them to be *a ſaving rule*, ſo *Penn*; and all their Writers that I have ſeen that write of that point.

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This is againſt *Eph.* 6. 5, 6, 7, 8, 9. *Col.* 3. 22, 23, 24, 25. *Co* 4. 1. *Tit.* 2. 9, 10. 1 *Pet.* 2. 18, 19, 20.

4. Let all Husbands and Wives beware of *Quakers* and *Quakeriſm*; for they do utterly ſubvert the rule of duty by which Chriſtian Husbands and Wives are to walk, expreſſed in *Prov.* 5. 18, 19, 20. *Eph.* 5. 22, 23, 24, 25, & 28, 29, 30, to the end. *Col.* 3. 18, 19. 1 *Pet.* 3. 1, 2, 3, 4, 5, 6, 7.

5. Let all Miniſters and People beware of *Quakers* and *Quakeriſm*; for they quite ſubvert all the rules of duty between Miniſters and People, ſuch as *Act.* 20. 28, 31. 2 *Tim.* 4. 1, 2. 1 *Tim.* 3. 1, throughout. 1 *Tim.* 5. 17. 1 *Theſ.* 5. 12, 13. 1 *Pet.* 5. 1, 2, 3, 4. *Heb.* 13. 17.

6. Let all Chriſtian People beware of *Quakeriſm*; for *Quakers* do utterly deny the Scriptures to be the rule of ſaving Chriſtianity, or the rule by which Chriſtian People are to walk, againſt 2 *Tim.* 3. 15, 16. *Revel.* 22. 18, 19. *Gal.* 1. 8, 9. *Gal.* 6. 16. *Rom.* 15. 4. *Joh.* 20. 31. *Luk.* 16. 29, 30, 31. *Joh.* 5. 47. *Pſal.* 1. 1, 2, 3. *Iſa.* 8. 20. *Joſ.* 1. 8. *Rom.* 16. 25, 26.

7. Let all Praying-people flee from *Quakeriſm*; for *Quakers* deny the Lords-prayer, and the Scriptures to be the rule of Prayer, and ſo they pluck down Prayer root and branch; the Lords-Prayer being the rule of Prayer, teaching us what things to ask, and in what method and order; if this be not the rule of Prayer, Prayer hath no rules, we may all pray none, or pray curſes and blaſphemies by the *Quakers* Doctrine. *Mat.* 6. 9, *&c.* *Luk.* 11. 1, 2, *&c.* 1 *Tim.* 2. 8. 1 *Theſ.* 5. 17. *Jam.* 5. 13, 14, 15, 16.

8. Let all that have any regard to their Souls take heed of *Quakers* and *Quakeriſm*; for they deny the Scriptures to be the rule of care and diligence for the ſoul, againſt *Mat.* 16. 26. *Deut.* 4. 9.

9. Let none that believe there is a God, the living and true God, hearken to *Quakeriſm*; for the *Quakers* Religion doth pluck up by the roots all the Doctrines and rules of knowledg, worſhip and obedience touching God, ſuch as *Deut.* 6. 4, 5. *Exod.* 20. 1, 2, 3. Iſa. 42. 8. *Joh.* 17. 3. 1 *Cor.* 8. 6. *Pſal.* 37. 4. All thoſe Scriptures which command us to know God, to love God, to fear him, to honour him, to put our truſt in him, to pleaſe him, to hope in him, to rejoyce in him, to live unto him,

to

to call upon him; all theſe are the rules of godlineſs and piety, which *Quakers* do utterly deny. So all thoſe Scriptures which command us duty to Chriſt, and to the Holy Spirit, ſuch as *Joh.* 14. 26. *Joh.* 16. 7, 8, 9, 10, 11, 12, 13, 14, 15. *Ezek.* 36. 27. 1 *Theſſ.* 5. 19. *Quakers* do utterly ſubvert, denying theſe and all the Scriptures to be the rule of Chriſtian duty and obedience to the ſpirit.

10. Finally, if there be any one that is reſolved never to fear God, and come to Heaven, like the wicked Judg mentioned *Luk.* 18, that neither regarded God nor man, I know no ſuch ready way as to practice *Quakeriſm.* If *Quakers* ſhould practice their own Doctrine, they would paſs all that ever have been before them in wickedneſs. For it is moſt evident that every command of God is a rule, and Scripture is full of ſuch rules, every threatning is a rule, every promiſe is a rule, *All Scripture is given by inſpiration of God, and is profitable for doctrine,* for redargution, *for conviction, for inſtruction in righteouſneſs, &c.* 2 Tim. 3. 16. All natural and ſupernatural Religion is contained in theſe rules and holy writings. To deny theſe to be the rule of ſaving Faith, Hope, Charity, Humility, Patience, Godlineſs, *&c.* is to deny all ſaving Faith, Hope, Charity, and Godlineſs, *&c.* For he that denies the rule or ſtandard, makes void that which it is the rule of. He that denies the rule of Prayer, denies Prayer; he that denies the rule of Holineſs denies Holineſs. There cannot poſſibly be any Holineſs, Juſtice, Mercy, Truth, contrary to the Scriptures. This is the ſpirits rule.

That which makes ſo many turn *Quakers,* is really ſtrong deluſion, and the power of the Devil, *blinding their minds, leſt the light of Chriſts glorious Goſpel ſhould ſhine unto them,* 2 Cor. 4. 4. And the common people are bewitched with this conceit, That the *Quakers* are all for the ſpirit, and that we be utterly againſt the ſpirit: whereas indeed there are no people do more oppoſe and ſubvert the ſpirit than the *Quakers,* and none do more truly teach, and more ſincerely obey the ſpirit, than thoſe which the *Quakers* condemn. But there are divers ſpirits, and we are commanded *not to belive every ſpirit, but to try the ſpirits,* 1 *Joh.* 4. 1. Now there can be no trial, but by ſome rule, and that rule muſt be of Gods making and ordaining, and we are certain that the Scriptures are of Divine inſpiration, and that if an Angel from Heaven ſhall teach contrary, he is to be accurſed, and that whoſoever in all points acteth according to the Scriptures, acteth according to the mind and will of God, and ſhall never err or do amiſs. For this is the ſum of the

Scriptures *to do justly, to love mercy, and to walk humbly with thy God*, *Mic.* 6. 8. Whatsoever light shall say that this is no rule of saving faith and godliness, is not light but darkness; and whatsoever spirit shall deny this and such like Scriptures to be the rule of duty and obedience, is not the spirit of God, but the spirit of errour and disobedience. Now indeed this spirit the *Quakers* are all for, for both they preach it, and they live in it. For they are notoriously a flesh-pleasing, impenitent, proud, self-will'd, and self-conceited, self-seeking generation, and the Serpents nature is plain in them. Should I set my self to enquire of their conversation in all particulars, or should but relate all that I know my self, and am able to relate from impartial, notorious, and unsuspected Testimony, I could make a Book of their disorderly and Gospel-unbecoming lives. And this matter is the more to be noted, because they are such pretenders to the spirit and holiness above all others, and write and preach as inspired men, and justifie themselves, and condemn others. Once I was in good esteem with them, and I had the good word for ought I know of all that liv'd about me, and especially before I was Minister, though since I came into the Ministry till of late they have thought and spoken well of me. But now that I have by writing and disputation for about half a year or something more, detected and shamed their errors, and convicted them of manifest blasphemies in Doctrine, and carnality, and a flesh-serving conversation, so as hath not been (to my knowledg) in these quarters, where they do more abound, I am mortally hated by them, and excepting the Devil himself, none is counted more vile, and yet I am as ill or more, if more can be, hated and maligned by many of mine own way, who agree with me in opinion. So that I plainly see it is not upon the account of opinion barely that I am so hated, but because I have some portion of the genuine and Catholick spirit of Holiness, common to all Saints, and cannot make me a Religion of names and notions, and opinions. I am sure I am what I was, of the same Faith and Godliness in Conversation. I am neither more nor less a *Quaker* now then I was as to my standing judgment. The greatest thing that I have been afraid of since I began to meddle with them, hath been lest I should offend God, and disprofit the Church by having to do with such a deluded twice-hardened Saint-hating people after so many much abler by far that have written against them. If no other good come of it, I have gained good to mine own soul, and there is that light and evidence of truth in my Writings I am

certain,

certain, which none of them all shall ever be able to answer, and which I doubt not but will be useful to the confirming and establishing of many in the truth. And for such as turn to them, though I see not their faces, nor pretend to know any mans heart by intuition or secret revelation from God, I can tell what kind of souls they are, they were heart-*Quakers* before they turn'd profess'd *Quakers*: had they been seasoned with the truth, they would not have turn'd *Quakers*. There was in them the rottenness of heart, and pride of spirit, and inward guilt which bred into *Quakerism*. They may have chang'd their opinions, but they still retain their old fleshly minds, and worldly and carnal hearts, and have quieted their Consciences by false Principles, and it may serve them for a while; but either they must have another Faith, Religion and Conversation than what *Quakerism* breedeth, or perish for ever. I conclude with two Scriptures, one for their Conviction, 1 *Joh.* 2. 19, *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest, that they were not all of us.* The other for their cure and recovery, *Jer.* 3. 12, 13, 14, 15, *Return, thou back sliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledg thine iniquity, that thou hast transgressed against the Lord thy God.*

FINIS.